

THE
XPOSITOR
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JOURNAL OF PRACTICAL CHURCH METHODS



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A PRESIDENT WHO PRAYS

"KEEP your chin up and presently things will look up."

This is the hopeful note sounded by Norman Vincent Peale for these hours of gloom and world crisis.

But Dr. Peale rejoices, in a recent column, that we have a president also who has the same philosophy -- a philosophy rooted in deep religious faith. Can any Christian American fail to be thankful for such a leader?

Mr. Eisenhower has faith in divine providence. He believes in prayer, prays every morning and every evening, and is not ashamed for the world to know. He told Dr. Peale so in a personal interview.

"His philosophy of living is daily to ask the Lord to guide him and help him live at his best . . . When he is ready to retire, he prays and puts his actions of the day into the hands of God and then goes to sleep . . . This vital spiritual-method of meeting and mastering problems is what is meant by 'keeping your chin up'," writes the New York minister and author.

There are prophets of gloom all about us who view every new day and every new event with alarm. Mr. Eisenhower is demonstrating daily that faith does cast out fear, and in the end "faith is the victory that overcometh."

"The simple secret is this," declares Dr. Peale, "Put your trust in God. Do your best. Then leave the result to God." Good religion! Good sense!

From *The Methodist Christian Adv.*
Rev. T. P. Chalker, Editor
Birmingham, Alabama

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

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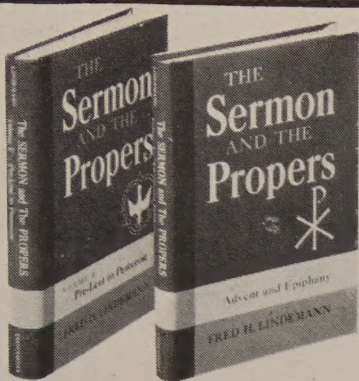
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WEBSTER OF RACINE ENTERS AUDIO-VISUAL FIELD

featuring an "A-V Control Center," Webster Electric Co., Racine, Wisconsin, is producing an Ekotape tape recorder with two recording heads for special audio-visual application.

The trend toward automation in the educational and sales fields, brought about by the company's decision to produce this A-V model, designated the Ekotape

the A-V Control Center, according to Les Stacey, product manager of the tape division, makes it possible to re-sales or educational messages and assured of perfect sound-slide synchronization with any automatic slide projector.

Here's how it works: to eliminate verbal instructions or tone signals to indicate a change, the slides can be changed automatically as a result of an electrical impulse passed from the Ekotape unit to a lens attachment on the slide projector. As the recording is made, the operator simply presses a button on the A-V control which applies a 1,000 cycle signal to the second track of the tape. This provides the impulse to the projector which changes the slide. The final product brings

about exact synchronization automatically, allowing the salesman or instructor to stand beside the screen and point out items for emphasis. (A special foot pedal accessory is available which can stop and start the recorded message at any time—allowing for personal messages, if required.)

Stacey pointed out that there is an increasing demand for this type of Audio Visual unit—especially in the sales departments of small manufacturers whose budgets will not allow for professionally produced programs.

"Sales programs can be introduced all over the country simultaneously at low cost. The programs can be produced in the home office by company personnel and a photographer. What's more, taped messages can be localized simply by adding to or deleting from the original transcription. In the same way, the photos can be localized with the proper electrical timing dubbed in on the second track. These same companies will find many other uses for this new machine—since it is, in addition, a standard tape recorder—recording and playing back speeches, brain-storming sessions, inventory work, etc.," Stacey said.

Standard visual education slides avail-



able from various foundations are generally accompanied by scripts to be read by instructors. The Ekotape 310 now makes it possible for instructors to transcribe the script on tape, use the A-V Control Center for proper timing of slide changes, and put in local commentaries which might be useful to students.

Specifications for the Ekotape 310 include: V-U Meter for recording; 2 speed recorder ($3\frac{3}{4}$ " and $7\frac{1}{2}$ " per second); 12 watt amplifier; tape-out switch; program selection finder; heavy-duty speaker; frequency response - 30 to 15,000 cps; record knob safety features; separate erase for commentary and signal.

FAITH IS THE KEY TO LIFE

C. IRVING BENSON

HE power of faith is a positive technique for developing power to live efficiently. The tireless preaching of this message has won for Dr. Norman Peale one of the largest followings of any American preacher. When Dr. Peale began his ministry at the First Presbyterian Church in New York - the oldest Protestant congregation in America - there were fewer than 300 people in the pews. That was the depression of 1932. Now it has more than 4000 members.

A prominent physician explains his remarkable ministry thus: "Norman Peale simply preaches an old truth-- that faith and prayer can transform our daily lives. People try it and are amazed to find that it really works."

"Change your thinking," he urges. "Your mind gives back to you only what you put into it. Shift from negative to positive thoughts."

But how can the average man and woman do this? Dr. Peale had a ready answer. "Turn to your Bible. It is the incomparable source of powerful, uplifting thoughts. Fill your mind with them. Banter every negative thought with a winning verse. Soon your mind will give back to you and there'll be no room for thoughts of defeat and failure."

People began to go to him with their troubles. He enlisted the help of a top psychiatrist who was also a devout Christian. They shared a common conviction: religion and psychiatry can accomplish more together than either could do alone.

The clinic has now grown to a team of eight psychiatrists, five clinical psychologists and four minister-counsellors.

After watching it work for 20 years, Dr. Peale wrote "The Power of Positive

Thinking." One day, he dropped into a bookstore and asked how his book was selling, compared to the Kinsey Report. Peale's was far ahead!

His new book, "Stay Alive All Your Life" (World's Work) is a tonic.

Distilled into a sentence what he says is this - by the help of God you can live a vital and victorious life. You can have life if you want it.

Believe in God, he says, not merely academically, but believe confidently in Him as your guide and actually practice spiritual principles. Believe in yourself, in people and in life itself. Have a sincere desire to serve God and mankind and, stop doubting, stop thinking negatively.

How do you have faith? Simply start living by faith, pray earnestly and humbly and get into the habit of looking expectantly for the best.

Have faith in FAITH! Don't be afraid to trust faith. As you train your mind to believe, defeatist tendencies are reversed and everything tends to move out of the area of defeat into that of the POSSIBLE. The basic secret of overcoming worry is the substitution of FAITH for fear, as a dominant mental attitude.

Enthusiasm is one of the great sources of health. Diligently practise eliminating all dead, dull, unhealthy thoughts so that your mind may be freshened up and capable of developing enthusiasm.

Life's vitality can be increased by taking an immense pleasure in all that you are doing. These are a handful of the ideas which Dr. Peale presents with great clarity and earnestness.

The Church has continually told people to have faith and pray, but hasn't sufficiently told them HOW! Dr. Peale sees that the important thing is HOW. He is a master of spiritual techniques.

Melbourne Herald, Melbourne, Australia

THE MORAL LAW

YOU have heard it said many times during your four years in high school that education is essential to freedom. Perhaps you have heard it said more often in another way - that education is essential to democracy. I prefer the first way of saying it, but more about that later.

The connection between freedom and education has as much significance for you as anything else in life. Some of you aspire to be scientists, some engineers, some business men, teachers, writers, machinists, or maybe housewives. Whatever the field of your interest, you have visions of becoming well-known and respected for the quality of your work. All of the callings I have mentioned are noble endeavors, and some of you will gain the renown you seek. But sooner or later you will discover, if indeed you have not already, that it takes something more than renown to make people happy. You will find that proficiency in your work, the plaudits of your fellow men, and material evidence of success will not satisfy a need for intellectual well-being.

It is in the very nature of men to want to understand their relationship with the rest of the universe. Stated in another way, all of us are searching for an understanding of God's moral law, whether we realize it or not. I believe that in the great laboratory of history, man has proved to himself many times that there is a moral law to which, in the long run, he must be responsive. I believe that from the time we acknowledge the fact that it is the moral law of God we are searching for - that regardless of what our life's work may be, the end of our achievements is to know and understand that law - we then really begin to live. It is then that our work begins to afford us the lasting satisfaction and peace of mind which we must have. It is then that we begin to face our responsibilities, as they should be faced, with a greater regard for the consequences of everything we do and say.

I believe that the thing which has made our country the greatest on earth is the fact that here, more than anywhere else, people have been free to seek an understanding of the moral law in their own way, and to reap the material benefits of such freedom, through the operation of a free economy,

the only economic system known to man which will not eventually destroy his freedom.

FREEDOM IS INDIVIDUAL

What do we mean by freedom? We speak of free nations. We think of our country as a free country, of our people as a free people, but remember this: There is no freedom separate and apart from the individuals who comprise our nation, our society. We cannot have a free nation unless our people have individual freedom. It is individual liberty - the liberty of individuals to make choices for themselves - that we must have, and there is no substitute for it. No group, no society, no government was ever formed which could do for men what they have been able to do for themselves as free individuals. The reason for this is quite fundamental. No two of us are alike. We do not act alike. We do not think alike. Similarly, yes, but never alike. We are individual creations. The intellectual experiences which will lead to your ultimate understanding of God's law are experiences no other human being has ever had or ever will have. Unless you can make the search in your own way through your own freedom of choice, you cannot hope to attain the sense of well-being which I mentioned.

Men have tried countless times to substitute the will of some group for freedom of the individual to pursue his own intellectual well-being. Probably the greatest effort of that kind in all of history is going on in Russia today where the religion of communism is being forced upon people. But it will fail, because it is contrary to human nature. No one can be forced to accept an idea. He may be subjected to any number of persuasive measures, but the final act of thinking is his alone; and just what he finally thinks, no one but he will ever know.

FREEDOM vs. DEMOCRACY

As to the point I mentioned earlier, we hear in educational circles these days a great deal about education for democracy. I think we should drop that expression in

of education for freedom. Freedom and democracy are not synonymous although many think they are many times used thoughtlessly to mean the same thing. Democracy is used in many places in the world today by many people who have no regard whatsoever for individual liberty. I do not mean to say that we should drop the use of the word together, for democracy, as we know it, is the only method of government acceptable to free men. But it should be understood that we are educating people to appreciate freedom and not merely to understand a method by which free men express themselves.

There are many people in the world today who deny that there are any eternal truths; who contend that the only value of a principle is in its practical application at the moment; that what is true today will not necessarily be true tomorrow. Obviously we cannot agree with them, but I will not enter the matter here. I will simply say that this country was not founded on such beliefs, nor can it long endure if we fall into the error of such beliefs or compromise with them.

To say that we believe in the existence of a moral law, in the existence of eternal truths, is not to claim that our understanding of them is perfect. We do not know as much today as we hope to know tomorrow. No mortal has ever fully understood the moral law. That understanding is the work of a lifetime and more. It is the work of generations, but I am convinced that search affords men a really satisfying purpose in life, and that faith in the existence of God's eternal truths gives men the courage to stand up for what they believe even if they stand alone.

EDUCATION AND THE MORAL LAW

As long as we are free to choose between right and wrong as we see it now, we will gain in wisdom for tomorrow. How fast we gain in wisdom will depend directly on how much freedom of choice is left to us. In recent years many infringements of that freedom have crept into our laws and customs. We must learn to recognize them before it is too late.

Now I have said very little about education. On the other hand, I have implied a great deal.

I believe that genuine education is intellectual training based on a belief in the existence of eternal truths. I believe that genuine education must recognize the ultimate need of every man to know the moral law. His need to discover it in his own way. In grade school and high school, young

people are given the basic tools with which to continue a search for God's truth. That search is not the work of a single lifetime, but of generations. Every generation of men receives through the process of education the culture of its forefathers. Through the process of education, it transmits that culture to its children, but with something added - something reflecting a little greater knowledge of the moral law. It is only when succeeding generations cease to contribute something of lasting value to their cultural heritage that civilization dies, and it is only when men lose their individual liberty - liberty to choose for themselves - that they cease to make such contributions.

— Ralph W. Husted, a businessman of Indianapolis, offered these remarks to the 1957 graduating class of T. Carr High School.

Printed in January 1958 issue of York Trade Review, Phil Mann, Editor.

A MOSLEM'S WITNESS

For almost four years the Henry A. Muellers have come in close contact with a Moslem family, the parents and five children.

These people live in a one room, windowless hut.

The Muellers have employed the wife and elder son since their former servant left to do his military duty in the Iraqi Army. They have always overpaid them so they could have money for food.

Mrs. Mueller has given clothing for the children and the wife. Pastor Mueller has given for the man, who seldom worked and earned only a small amount when he did work. He has also taken the doctor to him each winter when he suffered so much from pneumonia, etc.

The Muellers have brought them warm bedding, and a primus to help heat their one room windowless hut. They have also given them all their empty tins so they could sell them to the tinsmith.

Sometime ago the husband and father died. When this happened Pastor Mueller went to the city authorities to get the widow's pension for the mother, which amounts to 250 fills a month, or 70 cents in our money. Eight and one-third fills equal about two cents allowance a day for the mother and five children.

At the time of the funeral this widow gave a marvelous testimony. She told all her neighbors and friends, "These Christians are wonderful people. They know we have nothing. But it does not matter to them. They have been true friends to us,

(See Page 36)

THE CHURCH AT WORK



WORKING TOGETHER through The NATIONAL COUNCIL of CHURCHES

The 32-page booklet, available from the National Council of Churches, Office of Public Relations, 297 Fourth Avenue, New York 19, N.Y., based on the following PREAMBLE, should prove an inspiration to every Christian minister, and to every Church member. Ask for it at the above address.

The Preamble:

"In the Providence of God, the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Savior, by the creation of an inclusive co-operating agency of the Christian churches of the United States . . . to continue and extend the . . . general agencies of the churches and to combine all their interests and functions."
-Preamble National Council Constitution.

CANDLES

"Let us never lose sight of the inherent value of candle-lighting in creating a worshipful atmosphere in a sanctuary, regardless of the time of day," wrote a Kentucky pastor, who emphasized work with young people in his community.

We wish to add emphasis to this state-

Moslem's Witness, *From Page 35*

much more than our Moslem neighbors. You urge us to have nothing to do with them. But as you can see, they have done nothing but good for us."

Goodness and kindness win. A poor, lonely, sorrowing soul understands kindness and goodness - the fruits of the Spirit. How good and sweet they must taste. She has tasted Christ's love: "As you can see, they have done nothing but good for us."

-The Lutheran Orient Miss.

ment, because the volume of detail chores required to keep the administrative work of any church in operation, causes many of us to overlook many things, such as keeping the CROSS the center of all and every worship service, and with the cross, candles are always appropriate, regardless of the occasion.

THE LIFE of JESUS CHRIST as portrayed in STAINED GLASS

60 Frames in full colors, and Interpretative Guide of 48-pages with 57 illustrations in black and white, is made available by

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to any pastor or Church Group, interested in the study of Stained Glass Windows for new church building projects, or replacing present installations. Represented in this Guide are adaptations of Gothic, Renaissance, Colonial, and Contemporary windows.

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The 48-page guide and film-strip are available to you at \$6.00 from the above name and address.

The Days Before Us

Organ Prelude: "Finlander"—Sibelius.

Salutation: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Ps. 32:8.

Violin Selections:

"Traumerei" Schumann-Honicky

"Souvenir D'Wieniawski" Haesche

Invocation: Almighty God, our Heavenly

er, with whom a thousand years are as one
and one day as a thousand years, we the
ren of a brief hour to be near to Thee as
and at the threshold of a great and un-
namable opportunity. We present ourselves
struments of Thy will and Thy choosing.
e Thou our comings and goings, watch
over our plans, our desires, our accom-
ishments. Lead Thou our every step. We
n Jesus' Name. Amen.

Hymn: "A Charge to Keep I Have"—
Abelwald, S. M.

Prayer: (Especially for guidance in our
lives at present; our men in active con-
patient understanding of their changed
ok, and sincere dedication to continuous
ion to carrying out the will of God.)

Hymn: "Take My Life, O Father, Mold It."
pecial talent, duet, violin solo, or chorus)
Personal Dedication:

Pastor: Our days ahead will be the reality
our thoughts and desires of today. Limit-
patience, great understanding and sym-
y, courage of divine stature are the soil
which to sprout the beginnings of true
erhood among men over all the earth.

People: Heavenly Father, fill our hearts
the grace and love necessary to carry for-
Thy plans among nations and men.

Pastor: Thou hast made one the nations of
world through the gifts of science, inven-
and education. We, in our lack of under-
ing have turned these gifts into a scourge
divider of nations. In great humility, we
nowledge our part in the transgressions of
laws, and pray Thy forgiveness. We pray
new conquest in the hearts of men, found-
n love and willingness to "do unto others."

People: To this we dedicate ourselves as a
of believers in Thy teachings.

Pastor: Help us to broaden our influence as
urch, through faith, prayer and example,
meet the world-wide challenge hurled
gh innumerable devices, designed as bless-
to the world, temporarily used in violence,
uction, and death, but capable of a greater
ee of happiness, well-being and comfort
we have yet dreamed.

People: Heavenly Father, we dedicate our-
s to the prayerful realization of devoting
gifts of science, invention, and wealth to
rotherhood of man, in Christ Jesus.

Pastor: Heavenly Father, help us to couch
speech, our education of the young, our
ardship, our transactions with others in the

love which brought to earth a Teacher, Ad-
visor, and Saviour; love which sent the Holy
Spirit to guide our understanding of Thee; love
which is destined to bring Thy Kingdom on
earth.

People: To this we dedicate our energies,
our prayer, our possessions.

Pastor: Help us to be true to the great and
divine aspiration which sent forth Christian
Missionaries to teach and to heal, to comfort
and guide in Thy way.

People: We pray for courage and steadfast-
ness to dedicate our aspirations to Thy com-
mand to go into all the world and teach men
of Thy Love and Salvation.

Pastor: Strengthen and undergird our
Christian believers in this Church, and through-
out the world, in facing with Thee, the changes
wrought through sin and destruction. Help us
to see through Thy love the challenge in the
social and spiritual changes of tomorrow.

People: To this end, we offer ourselves, our
possessions, our influence and aspirations,
through Jesus Christ, our Saviour.

Hymn: "Take My Life, and Let It Be."

Prayer: Grant, O Lord, now that we may
walk into tomorrow as children entering upon
the revelation of the right-hand of Thy glory;
a tomorrow that Thou art making wonderful
among all the years of time; grant that we may
be a part of this revelation, having won a
higher view through the forgiveness which
Thou hast granted us of our sinfulness, ruth-
lessness, selfishness and lack of understanding
of Thy love. As mariners correct the compass
of their ship before venturing out upon the
unknown deep, so help Thou us to souls of
sensitive questing before embarking upon the
voyage of tomorrow. Help us to clasp to our
hearts our sorrowful, lonely, maimed and spir-
itually dead, so Thou mayest reveal to them
through us the face of Thy Glory. We leave
behind us the graves of our dead, once strong
and willing, now silent, and we pray that
through their courage and devotion we may be
so certain of Thee as to be unafraid of tomor-
row.

Hymn: "Stand Up, Stand Up for Jesus."

Benediction.

Postlude: "Toccata"—McMaster.

(This service may be used as a Sunday after-
noon Vesper service, a Sunday Evening Young
People's Service, a Mid-Week Service, or Spe-
cial Dedication Service. Candle-lighting will
enhance the dignity of the service.)

Self Examination

They tell us that there is real spiritual revival in many places in the church of Germany. God has used the following questionnaire in many instances as it has been distributed to the leaders in our churches to bring about real conviction and confession of sin. These questions, based on the ten commandments, are as follows:

1. Who or what is first in my life? Whom do I think of first in the morning and last at night?
2. Do I see God only in the way which Christ has shown us the Father or do I picture Him in my own way as fate, incident or the harmless "dear" God?
3. To whom does my time belong, God or myself?
4. What stands between me and my parents, parents-in-law, grandparents, and my boss?
5. Whom can't I forgive or forget, and why not?
6. Are there still personal sex problems in my life, or have I become free from these difficulties?
7. Is all which I possess really my own, or must I return some and make it right again? Am I an honest steward?
8. To whom have I lied and concerning whom have I given false and unkind reports by word of mouth or by pen?
9. With what people do I compare myself? Whom do I envy so that it takes peace and health from me?
10. Am I entirely pure in thoughts, words and deeds and also in my motives?

(At the end of the questionnaire comes the suggestion that people write the answers to these questions and talk them over thoroughly with somebody who is able to give spiritual counsel.)

—The Bible Banner.

A Cherished Letter

Gentlemen:

I have been in the active pastorate for more than 53-years; and only last May took the retired relation in the Methodist Church.

If I remember correctly I have been a constant subscriber to The Expositor for at least 50-years. I first subscribed for it when I was a pastor in Iowa--then transferred to Nebraska, then to California, and then to Oregon. All through these years The Expositor has given me inspiration, council on most every phase of a minister's work, and the very best suggestions for sermon material.

Now that I am retired, I cannot afford the price of yearly subscription, so I'll just have to say "Farewell" to one of the best friends of my long pastorate;—so please discontinue my subscription.

God bless you and the great work you

are doing through the pages of this wonderful magazine.

Sincerely,
G. W. Bruce

540 No. East 15th Street
Salem, Oregon

This inspirational letter is printed here as a tribute to Rev. G. W. Bruce, and to acknowledge our gratitude for being permitted to have an active part in his ministry through the years. Of course, The Expositor will be mailed to him, as long as we are privileged to provide it, and he is able to read it.

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SERMONS



GOD FILLED MEN

WILLIAM GODDARD SHERMAN

Ephesians 3:19 "That ye might be filled with all the fulness of God."

FOR various reasons many men reject religion. Some discard it because they regard the idea of the Supernatural as an intellectual stumbling block. Others reject the miracle as childish superstition.

Religion that is presented as a superstition, or as a magic talisman is not true religion. Certainly the religion which is intellectually unsound does no honor to God.

What is the purpose of religion? When we understand this rightly, we can deal better with its impostors. For many reject religion who do not comprehend its intent and necessity. More than this, many who are followers of religious faiths do not interpret the Christian Gospel rightly. Paul sums it up in his words in *Ephesians 3:19*: the purpose of religion is to create God-filled men and women. This is the central theme of the teaching of Jesus, it is the meaning of His redemptive work.

Emptied of Self: Two objects cannot occupy the same place simultaneously. God and self cannot fill the same heart. If we are to be filled with the fulness of God, we must remove the dominance of self. At the outset we suggested that some religious people miss the central point of their religion. This can be discovered by what one puts at the center. What is

the *underlying Purpose* of our religion? Is it the salvation of the soul? Then it is clear that *SELF*, not God, is at the center.

The worship of God should be central. To make any blessing which accrues to the human soul as the fundamental value of religion is to put other gods before God. The abundant life, the immortality of the soul, or any other blessing, is secondary. It is the worship of God *alone* which is primary.

God Takes Possession. An empty heart is not to be desired. We empty it of self only in order that it may be more desirably filled.

The life of Jesus is the supreme example of the God filled life. It was no self-deluding enthusiasm which motivated him, but a holy desire to glorify God. His heavenly Father filled his very being; his chief aim and desire was to do the Father's will.

When God fills the heart, cheap things lose their lustre. In an oft-quoted title - but seldom read sermon - Thomas Chalmers suggested "the expulsive power of a new affection." There is no room for the trivialities when the heart is captivated by the Divine Being.

We Become Christlike. Christ came to give us a religion, but this is not all. He came also to show that religion in his own person and to set for us an example that we may follow. He is no mere legislator; no mere channel through which commandments flow from the Almighty. He is the embodiment of perfection and holiness.

St Methodist Church, Stuart, Florida

Becoming so filled with God that we thenceforth are Christlike means that we see God as he did. How strange that we have so little understood the nature of Deity. We have thought in terms of an impersonal Absolute, a distant Power, an indifferent Creative Force. But Jesus called HIM *FATHER!*

Stern and gruesome are the lives in which God has been drawn. Many a sermon has been preached in which the whip-lash of divine wrath has been vividly described. Yet ask Jesus to describe God and he paints a portrait of a Father with open arms welcoming his wayward offspring. When we are filled with the fullness of God, we see our Heavenly Father as Jesus revealed Him.

We will also, if we are Christlike, see men as Jesus did. The sympathy, the gentleness, the compassion of Christ have no equal in human history. He understood the nature of man; he was convinced that all men bear the image of the divine creator. "The trappings of the rich, the rags of the poor, were nothing to him," wrote W. E. Channing. "He looked through them as though they did not exist, to the soul; and there, amidst clouds of ignorance and plague-spots of sin, he recognized a spiritual and immortal nature."

It is one thing to say that we should be filled with the fullness of God, but it is quite another thing to realize it. How does it happen? Surely it does not come by accident. Obviously there are certain requirements to be met, before the goal can be achieved.

Recognize our Shallowness. We will never be filled with divine strength until we become dissatisfied with that which occupies our mind at present. Just here we meet one of the great tragedies or our age: multitudes living a drab, monotonous existence, realizing that life lacks lustre, but unmindful of the nature of that which they basically crave. This is the *lostness* of our world, the sickness of our society. Most persons are not sinners in the sense of being law breakers. They do not kill or steal. To all outward appearances their lives have a high moral standard. Yet, they are on the fringe of despair because they are spiritually bankrupt.

A part of the cause is a false sense of emancipation. They have cast religion aside because they regard it as nothing more than a restraint, a negative force which robs them of their freedom. Above all else they want to be free. So Sunday is spent in pursuing those things which they keep telling themselves will make them happy. It may be only staying at

home with the Sunday paper and the television, or it may be boating, or swimming. And on the surface they seem satisfied with it. They would not even seriously consider returning to a life of traditional restraints. Yet, somehow, they are not really happy, nor even really free. They are captives of their own bankruptcy. An emptiness within their souls which gnaws away relentlessly, as they measure out their drab lives by cans of beer, cups of coffee, and cocktails. The prerequisite to God's coming into a human life is the recognition of life's shallowness apart from Him.

Fill life with divine things. There is no simple one-two-three formula for attaining a continued consciousness of a redemptive relationship with God. Too frequently we oversimplify it in describing it because of our zeal to win persons to Christ, but when the pat little formula does not work, the disappointed person is more convinced than ever of the remoteness of God.

We reach the constant feeling that God is always with us, guiding us into heavenly happiness, by no precise pattern, but by diligent obedience to the things of God. For one thing, we must resist, firmly and completely, whatever we feel in our hearts to be the least bit tinged with evil. We must obey instantly and resolutely the divine voice as it speaks to our conscience.

Opposing those things which we consider to be out of harmony with divine perfection, we must replace them with acts and thoughts which awaken in us a perception of the living God. The thirst for a higher consciousness of the Infinite Being will bring us more and more to a knowledge of Him as an *EVER-PRESENT FRIEND!*

Jesus said, "Blessed are the pure in heart, for they shall see God." The One who is All-Good can be known only by those who grow in goodness. Impure hearts never can enjoy fellowship with that One who is the Source of all Perfection. Fill your heart and life with divine things and life will take on a divine aspect.

And finally, *WALK BY FAITH*. This means more than acknowledging a set of doctrines of ancient origin; it means living in the consciousness of the Divine Presence. It is not enough to have beliefs about God; we must have faith *IN HIM*.

Brother Lawrence called it practicing the *PRESENCE OF GOD*. Jesus' Life was marked by this sensitive awareness. He

tered his thinking not in things, but
his Heavenly Father.
being filled with the fulness of God
comes a reality when we recognize the
identity of Christ's statement concerning
Kingdom of Heaven. Not "some far
divine event," but a Strength WITH-
us. God in us, and through us, work-
His WILL, and establishing His - - -
RK'S in HIS WORLD!

This of which Paul speaks, being filled
with all the fulness of God, was the pur-
pose of Christ's coming. This was his
mission, his chief desire, to awaken with-
in us that God-consciousness which will
transform us from what WE ARE into what
WE OUGHT TO BE!

'ANON'

H. F. MATHEWS

Mark 8:35 (R.V.) "For whosoever would
save his life shall lose it: and who-
soever shall lose his life for my sake
and the Gospel's, the same shall --
save it."

OME poems, you will have noticed,
are written by a man called 'Anon.'
If you don't know who he is, the Gos-
pels have several sayings of Jesus which
help you to find out. But first let us
tell the story.

Once, the tale goes, a Swiss pastor
taken ill in the mountains. He was
discovered by a stranger who went out
his way to help the sick man and even-
tally saw him right home. When he was
washed and warmed, the sick man tried to
thank the stranger for his trouble and ex-
pense. But the man waved his offer as-
side. "At least tell me your name," the
stranger asked, "so that I may remember
you in my prayers." The stranger laughed
as he left the house, said, "Can
you tell me the name of the Good Samar-
itan?" The sick man never knew who had
helped him.

The trouble with most of us is that we
like to label our good deeds. We are quite
willing to do a good turn. In fact, some
of us who wear a certain kind of uniform
make a vow that we will do one each day.
But we must never let that very laudable

object become a matter of pride. The good
deeds we do will be much less good if we
go about swelling out our chests and ad-
vertising the fact that we are Doers of
Good Deeds. The true followers of Jesus
are those who help because there is need,
not because there is a chance of being
noticed. Jesus Himself spent much of the
precious time of His ministry in healing,
and helping; but He never used those
occasions to prove how really He was
God's Messiah, and He never said that
He was too busy to help because He
ought to be teaching. He often took people
away out of the crowds, so that His good
deed should not become known.

Admiral Byrd, the American Antarctic
explorer, tells how three of his colleagues,
Innes-Taylor, Moody and Dane, who were
experts with sledges, spent a whole arc-
tic winter preparing their special gear for
the final push south. But, when the time
came, it was clear that a small party with
tractors had much better chances of reach-
ing their objective than a large one with
sledges. So these three men came to the
leader and volunteered to stand down,
though they had looked forward to the
adventure with tremendous eagerness.

Byrd, writing about it, says: "I would
rather find such bigness in my associates
than discover a mountain range."

But it is a bigger thing even than that.
Jesus taught in our text that life can only
be lived to the full if it is lived without
thought of ourselves. The Pharisees spent
their time trying to do the right thing so
that God would be pleased with them.
Jesus said that was a game they were
bound to lose. The man who really wins
is he who is not worrying about himself
but only about the task to be done.

Do you know about the Japanese rob-
ber who at length died and was sent down
to the infernal regions? Centuries after-
wards the Buddha paid a visit to those
places, and the robber begged him to take
him to some brighter place. The Buddha
asked him, "Can you remember any good
deed you ever did on earth that might help
you now?" The robber searched his mem-
ory, and eventually recalled that once,
when he was going through a wood, there
was a spider in his path and, instead of
treading on it, he carefully lifted it out
of his way.

The Buddha passed on. But presently
the miserable robber saw a silken thread
hanging before his eyes. Looking up, he
saw it was a huge spider's web. He test-
ed it with his hard hands and, to his great

surprise, found that it would bear his weight. With panting heart, he began to climb, and climbed on and up until he felt the cool breeze and saw the light of the sun. He would be free at last from the dark abode!

In his excitement he looked back to the pit from which he had come and saw to his horror that dozens of other inhabitants of the black abode were climbing up after him. At once a great fear shook him. The slender thread could not possibly bear them all. "Get back!" he yelled.

REST FOR THE WEARY

CECIL C. URCH

Hebrews 2:15 "And deliver them who through fear of death were all their lifetime subject to bondage."

AFTER LONG ILLNESS, DEATH IS AN EARNED REST

MORE than a century and a half ago Jeremy Taylor wrote a significant book called *Holy Living and Holy Dying*. At first blush you may conclude that the once-popular preacher chose a morbid, discouraging theme. But he was dealing with a theme which you and I neglect to our own peril. For living and dying, like night and day, are both alike to God. "He is God of the *LIVING* and *NOT* of the dead." Life and death are but two-sides of the same coin. And only as we come to terms with both life and death can we learn to live triumphantly.

1. "I die daily", said St. Paul, and then added, "for if I die with Him, I shall also be raised with Him." (1 Cor. 15:31) You see, what Paul recommends is our opening our lives to the light and life of Christ. "He is the Light that lighteth every man that cometh into the world." That was the secret of Paul's "internal shock-absorbers", and he passed it on to his Ephesian friends when he prayed, "that you may be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith."

"I die daily," said Paul. And then he insists, "I live; nevertheless, not I, but
Woodstock, Illinois

"Get back, all of you. It's mine!" No sooner had he said those words than the spider's thread snapped, and he tumbled back to the place where, you see, he really belonged.

That isn't a Christian story, as you may have noticed. But it gets very near to the great Christian truth which is taught in our text. You see what I mean? Good deeds ought to be anonymous. It isn't the name of the doer they ought to bear, but the Name in which they are done.

So now you know who wrote the poems.

Christ liveth in me." He continues to explain the source of his own spiritual transformation, "There is a new creation, whenever a man comes to be in Christ."

But how can you and I die daily, and thus prepare for our physical death with equanimity? For one thing, we can put our main emphasis on the things that belong to Christ: faith, hope, and love, patience in tribulation, rejoicing in the Lord, knowing that

"We cannot drift beyond His love and care."

"Live each day as though it were the last," advised a wise man. Treat your friends *AND* your enemies with the compassion born of the brevity of your sojourn on earth. Remember the poet's injunction,

"If there is any deed of kindness I may do,

Let me do it *NOW* I know I may not pass this way again."

When you go to bed after your day's work, pray the Christian prayer, "Father, into Thy hands I commend my spirit," and "No man taketh away my life, but I lay it down myself." And then, if and when you waken in the morning, thank God for the gift of another day on earth.

"Live each day as though it were thy last." And you will look on each dawn with eyes of wonder and appreciation. The earth springing to new life, will be your singing witness that "This is my Father's world." When winter's mantle of white is lifted and the sombre trees are clothed in green, when the crocuses and the lilies bloom again, we know the Earth is re-echoing a precious promise, "Because I live, ye, too, shall live." Though winter looks like death to trees and flowers, you know that they are merely resting, getting ready for the new and glorious season for growth. "If God so clothe the grass of the field, which today

d tomorrow is cast into the oven,
He not much more clothe you, O ye
le faith!"

Thank God for the simple daily joys:
antizing odor of home-made bread
from the oven, the moving picture of
r, white clouds sailing in the azure
the gay tulips, the elfin faces of
es, the golden daffodils that dot the
nt carpet around you. We are all too
to take these blessings as our due,
re them all for granted. Ofttimes it
tragedy, severe illness, a narrow
e from death, to open our eyes. Only
like the poet, we see everything in
light:

glory of the lighted mind!
ow dull I'd been, how blind!"

We can die daily by exercising self-
ol in all things! Our fathers used to
e the word "Discipline" with a sense
e and reverence. Over their mantles
would hang the words of St. Paul,
that contendeth for a prize exerciseth
control in all things." And as a com-
n-piece, they would place the framed
of Jesus, "If any man would come
Me, let him deny himself, and take
s cross, and follow Me." Today there
any who insist that our fathers over-
sized discipline at home, at school,
urch.

You happen to have been trained in
ld School, you learned that bitter
ine was best for you. Punished by
parents, you were assured that "it
your own good," and "it hurts me
than it hurts you." And for two or
hours a day you practised on the
or the violin "for the good of your
' Of course, you resented such re-
t, but you accepted it as part of ev-
vell-governed Christian family. All
ectable" people were in the same
But you survived to become a solid
n, a pillar of your church, and even-
a very confused parent.

Today *DISCIPLINE* is only a word
dictionary, as extinct as the sabre-
ed tiger. And junior has supplanted
ather as the "head of the house."
expression" is the order of the day,
junior's slightest wish his parents'
But I'm still convinced that the more
owtow to Junior, the more we crowd
sons with youthful criminals.

God's name, let us start the pendulum
ing in the direction of Discipline.
as take Paul's motto as our own,
that contendeth for a prize exercises
control in all things."

3. We can die daily realizing that phy-
sical life is but a temporary loan from God.
In our early twenties, we look at a forty-
year old man and see a pitiful example of
doddering old age. But *WE* reach the age
of forty to discover that *WE* have attained
the Golden Age when life begins. And we
cast pitying glances at our 60-year old
friends. "Poor souls," we sigh, "they
are facing the sunset of life." Then we
reach sixty to find that we're just "in
the prime of life." We fear death so much
that we dare not even admit that we are
mortal and that we grow older each year.

What we need even more than the asino-
meter recommended by Samuel Butler is
a Christian Thanatopsis, a Christian view
of death. To attain that, we must do more
than "go forth under the open sky, and
list to nature's teachings," as William
Cullen Bryant suggested. We need to turn
to God's Word and learn that *physical*-
death is no frightful ogre, but rather a
change of address from Earth to Heaven.
"I go to prepare a place for you," said
Jesus, "and if I go and prepare a place
for you, I will come again and receive-
you unto Myself, that where I am, there
ye may be also."

Jesus looked on death as a sleep. Called
to the home where a 12-year-old girl lay
still and breathless, he told the parents,
"She is not dead, but sleeping." And
when the mourners chided Him for being
a simpleton, He touched the still form of
the child and said, "Tabitha, cume,"---
"Daughter, arise." He led her to her
parents and suggested, "Give her some-
thing to eat."

Our day's work ended, we lie down to
sleep at night, confident that we shall
awake in the morning. So, our life-work
finished and the journey of life ended,
we lie down for our last long sleep on
this earth. But that is not the end of life.
"Because I live, you, too, shall live,"
we hear Jesus say; and we are confident
that "Dust thou art, to dust returneth was
not spoken of the soul." For we know that
our God-given soul will return to its orig-
inal Source, "that which the fountain
sends forth, Returns again to the Foun-
tain!"

To the sincere Christian, death is only
"a sleeping and an awakening." To the
aged and infirm, death becomes a *gracious*
deliverer from pain and tears. As our
fathers knew, the earth is only a dressing-
room, where we may prepare ourselves
for that untrammelled life in heaven where
we shall share the glory and joy of our
Lord!

"Yes," you agree, "but how tragic when a baby or a young child dies!" On the contrary, by the mercy of God, he goes directly to Heaven. He has no need to be forgiven, because he has committed no sins. Did not Jesus say, "Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of Heaven?" And He warned the over-confident folk, "Unless you become as little children (humble and teachable), you will not enter the Kingdom of Heaven."

So, to those who believe in Christ Jesus, the death of a loved one should be a time for rejoicing. God, Who doeth all things well, has called your dear one from

labor and sorrow on earth "to eternal refreshment in the Paradise of God." The Master has come and led him (or her) gently home, where there shall be no more tears, or sorrow, or pain any more. Christ and our loved ones with him will welcome US home to "that House not made with hands, eternal in the heavens."

As Christians our task is to live in such a way that when we have passed through the Valley of the Shadow of death, we shall hear the welcome plaudit of our Lord and Saviour, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

I NEVER LOSE HEART

PAUL THE DAUNTLESS

W. P. HARES

TEXT: 2 Corinthians 4:1. "Therefore seeing we have this ministry, as we have received mercy, we faint not."

THAT is the Authorised Version, but now turn to Moffatt's more graphic translation: "Hence, as I hold this ministry by God's mercy to me, I never lose heart in it." "I never lose heart" those are the words of Paul the Dauntless, the man who was never afraid, who never lost heart.

I want you to think of this man, the great apostle of us gentiles, the man whom we honour as the greatest missionary in the Church's long history, the first evangelist to preach the Gospel in Europe, who had the care of all the Churches, who laboured against tremendous odds, yet never lost heart.

What were some of the difficulties Paul had to meet?

First, he had very few of the advantages that the missionary or evangelist of today can avail himself of. He had no powerful or influential missionary society or committee at his back; there were no railways in those days, no motor cars, not even a push bike for those long wearisome and strenuous itinerations Paul made in Asia Minor, in Macedonia and in Greece. There were no Christian officials to give him needed advice and help, but a hostile Government; he had to meet bitter opposition

from the Jews in every place where he attempted to preach the Gospel; he had to endure the contemptuous scorn of pagan philosophers, and the enmity of the pagan priesthood. He had no advantages, and with the exception of a few faithful fellow workers he was alone, yet never lost heart.

Secondly, he had to live a very strenuous life. He gives us some description of this in his second letter to his Corinthian converts, chapter 11, verses 23 to 27. Listen to the record. "Of the Jews received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often in perils of the waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." A magnificent record of hardships bravely borne. And he never lost heart.

Thirdly, he lived an anxious life. Besides, all the dangers and hardships recorded above, "he had the care of all the Churches." The spiritual welfare and progress in the Christian life of those numerous congregations of converts he had made in so many towns caused him constant anxiety, yet he never lost heart.

"The care of all the Churches." Consider for example the condition of the Church in Corinth, as portrayed in his two Epistles to the Corinthians; how anxious and worried he must have been as he heard

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the factional strife prevalent in the
the impure lives of some of
members, of the quarrels and law-
the intercourse with pagan friends,
food which had been offered to idols;
trouble about marriages, of disorderly
drunkenness even at celebra-
of Holy Communion, and the refusal to
bute to Church funds. All of these
es in the Corinthian Church are re-
in his first Epistle; they caused
intense anxiety, yet he never lost

only in the Church in Corinth was
trouble, but also in the churches of
ia, in Colosse, Philippi, Ephesus,
n Crete; in each of these Churches
were difficulties and problems to be
d, while there were also members of
Churches who opposed Paul and his
ings. The burden was a crushing one;
were many disappointments, yet in
of continual worry and anxiety about
different Churches, Paul never lost
Rightly has he been called Paul the
less, the man who was never afraid
ckle a difficult job, and never lost

at was the source of this dogged cour-
d perseverance? I think that the se-
of his courage was this: the convic-
of his divine call and commission.
was sure, positive, convinced that
d been called to this ministry by God.
is conviction see Galatians 1:1, where
cribes himself: "Paul, an apostle,
men, neither by man, but by Jesus
, and God the Father, who raised
om the dead." See also 2 Cor. 3:5-6,
he says, "Our sufficiency is of God;
also hath made us able ministers of
ew Testament." Paul never lost the
of his divine call and appointment.
rning his call, listen to his state-
before King Agrippa: "I said, who
ou, Lord? and He said, I am Jesus
thou persecutest. But rise, and
upon thy feet; for I have appeared
hee for this purpose, to make thee
er and witness both of these things
thou hast seen, and of those things
ch I will appear unto thee; deliver-
ee from the people, and from the Gen-
unto whom now I send thee."
I could always fall back on this fact
e had not taken this ministry on him-
self. His risen Lord had chosen
ppointed him, and so, sure of that fact,
uld always rely on the infinite res-
s of his Lord who had commissioned
Therefore," he writes, "as I hold
ministry by God's mercy to me, I never
eart in it."

The second reason for his dogged cour-
age, I think, is found in verse 16 of this
fourth chapter. He writes: "Though my
outward man decays, my inward man is re-
newed day by day; hence I never lose
heart." Those long tiring missionary jour-
ies, requiring physical fitness and powers
of endurance, took their toll of his strength
and powers of endurance. Because of the
dangers and hardships of travel, the wear-
iness and painfulness, the watchings often,
the hunger and thirst, the cold and naked-
ness, although he bravely carried on, his
outward man, his bodily powers were slow-
ly decaying, but - and now comes the secret
- "My inward man is being renewed day
by day." That daily renewing by the Holy
Spirit enabled Paul to carry on, so that he
could say: "When I am weak, then am I
strong; most gladly, therefore, will I rather
glory in my infirmities, that the power of
Christ may rest upon me." And without
boasting he quietly asserts: "I can do all
things through Christ which strengthen-
eth me."

When the risen Christ commissioned
His apostles to be His witnesses, to pro-
claim His Gospel, we read that "He
breathed on them and said, Receive Ye
the Holy Ghost." And Paul received that
same Gift. You will remember that in
Damascus, Ananias entered into the house,
and putting his hands on him said, "Broth-
er Saul, the Lord, even Jesus, that ap-
peared in the way as thou camest, that
sent me, that thou mightest receive thy
sight, and be filled with the Holy Ghost."
Strengthened day by day by that Holy Spirit
Paul carried on, weak in body, but strong
in spirit, ever hopeful, ever persevering,
never losing heart.

My Brethren, we who are the disciples
of Jesus Christ have also been commis-
sioned to be His witnesses. We may not
have to shoulder the heavy burden of re-
sponsibility, "the care of all the Church-
es," that Paul had to shoulder; we are not
called to endure all that Paul had to en-
dure; we have not to face the dangers, the
hardships, the discomforts that Paul had
to meet. There ARE difficulties to be
overcome; it is not easy to be a faithful,
effective witness for Christ, but the grace,
the guidance, the help of the Holy Spirit
which enabled Paul is also at our dis-
posal; there can be, and should be, the
daily renewing for each day's needs. God's
willingness to give is only dependent up-
on our willingness to receive. Then day
by day claim God's gift of His Spirit, and
boldly face each day's difficulties, and
NEVER LOSE HEART!

TAKING IT EASY

(Sequel to "Slow Down-And Live")

(Page 20, July, 1958, Issue.)

J. T. FORD

TEXT: Luke 12:19 "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

OUR response to the message on life's "tempo and tempest" has been very encouraging. We agreed that each individual has a ration of one body and one set of organs to last him for life; that if we are to live out our normal span of years, we can't push these facilities too hard! If there is no room for rest, worship, reflection - we are asking for trouble. We recognized that too many people in our culture have the "superman complex" - keep the nose to the grindstone with never any time off - never a speedbreak - no broadening of life's base - thus the inevitable crack-up! Some one has suggested that such a man might just as well die - for he has forgotten how to live - if, indeed, he ever learned!

BUT - TODAY, I AM CONCERNED LEST WE GO TO THE OTHER EXTREME, AND LEST MY MESSAGE LAST WEEK BE SO INTERPRETED AS TO PUT A PREMIUM ON IRRESPONSIBILITY AND SELF-PROTECTION! A SINCERE CHRISTIAN NEVER DESIRES TO TAKE IT TOO EASY!

CHRIST FOCUSED ATTENTION ON THIS MATTER: He graphically suggested the picture of a man who was fortunate enough to live through the frantic years of "getting on his feet" and who had received the abundant blessings of providence in his material increase. Now - fat and satisfied - he was tempted to say "soul, take thine ease."

Note: a man has a stewardship in life which he can never evade. Not only the judgments of God but the laws of the universe demonstrate that exaggerated indulgence and self-interest are perils to health and happiness.

WE MUST NEVER YIELD TO THE SUBTLE SNARE OF SEEKING AN EFFORTLESS EXISTENCE. To want no hard as-

signments, looking for no hills to climb, searching out no new horizons - this would be a betrayal not only of our religious nature, but a denial of our American heritage. We lightly admonish one another, "take it easy," in a substitute for a parting "good-bye." Whether we are conscious of it or not, there is the subtle suggestion that "the world owes me a soft place - a nice, comfortable place under the sun."

JUST AS WE LAMENTED, LAST SUNDAY THE TEMPTATION TO "PLAY GOD" IN ACHIEVING A DRIVING INDISPENSABILITY TOWARD THE RUNNING OF THE OLD WORLD -- SO TODAY, WE MUST SEE THAT THE CONTRASTING SIN IS A LACADAISICAL IRRESPONSIBILITY TOWARD LIFE AND TOWARD THE WILL OF GOD IN OUR EXPERIENCE. Illustration: When the wealthy, indulgent father attempted to "buy" comfort, ease, and irresponsibility for his son on the college campus, the statesman-president reminded him that he was attempting to deprive his boy of the very things which contributed to the father's greatness.

Of Jesus Christ it was said: "Although son, he learned obedience through what He suffered." Hebrews 5:8. Misunderstanding slander, hostility - no dilettante, He!

Let us not construe Christianity as a divine means of making life easy, the future secure, work casual, with nobody heroic, and nothing sacrificial! The prophet of God must continue to warn against those who are "at ease in Zion." Amos 6:1. Christianity is always a crusade, and Christians are always Crusaders - if they are real followers of the Christ! There are tasks to do. We need men for our mountains. Perhaps, Longfellow helps us to place these two consecutive sermon themes in the best possible relationship:

a "Let us then be up and doing,
with a heart for any fate;
Still achieving, still pursuing -
learn to labor and to wait."

DRAWINGS FOR THE BLIND

A thin tough film of polyester plastic is now being used to produce drawings which can easily be read by the blind, according to Science Service, Wilmington, Delaware.

Raised drawings are made on the plastic film, called Mylar, by a special inkless pen which creates a series of tiny

Wieuca Road Baptist Church, Atlanta, Georgia

that can be traced with the finger-
s of the Mylaw drawing set include
g geometrical problems, drawings,
s and electrical diagrams, and pre-
maps.

SE FOR SALE

e house was lovely, standing back
the street. It seemed to be calling
one to come live in it! No children
ed in the yard. No music floated out
doors. No life stirred about the place.
night came down there were no lights
ing in the windows. And out on the
awn was a large sign announcing the
was for sale.

ere is sadness about an empty house.
olation surrounds it, for a house was
to be lived in. It needs people. It is
omplete without them. Yet, when we
on an empty house, we may wonder
will move into it! Will it shelter those
will love it, keep it clean and order-
r will it be occupied by those who
arelessly mar and defile it?

man, like a house, never was made for
ness. In face, he cannot bear empti-
He would rather be filled with wrong
than to be empty. And he always is
with something - good or bad! If men
their lives in riotous living, it is be-
they must have an inner desolation
. The life of a man keeps crying for
thing to come in and occupy it. And
thing always comes!

ave gone into a sumptuous house and
d on furnishings that cost a fortune.
h was reflected in everything in the
. But there was no joyful laughter
no warmth, no sense of hope. It was
ce where people looked on each other
suspicion and coldness. But in a much
er house, with meager furnishings, I
found beauty and music and affection.

men, small or great, were meant to
truth and hope and love. And such
nature of man that he cannot be sat-
without God. A man is never right
he's right with God, never at home
e's at home with Him.

are frustrated, bewildered and wick-
cause, when they know emptiness, they
themselves to be filled with things
can never make for inner peace. The
on to emptiness was voiced by the
le Paul: "Be filled with the Spirit."
God's will to fill our lives in the be-

ginning. And only when His will is fulfilled
does life fulfill its destiny.

LON WOODRUM, *War Cry*, for
April 19, 1958.

YOUR PLACE

Is your place a small place?

Tend it with care! —

He set you there.

Is your place a large place?

Guard it with care! —

He set you there.

Whate'er your place, it is

Not yours alone, but His

Who set you there. —*John Oxenham.*

Do You Drive A Car?

Grant me a steady hand and watchful
eye

That no man shall be hurt when I pass
by.

Thou gavest life, and pray, no act of
mine

May take away or mar that gift of
Thine.

Shelter, Lord, those who bear me com-
pany

From ills of fire and all calamity.

Teach me to use my car for others'
need,

Nor miss through love of fascinating
speed

The beauty of Thy world; that thus I
may

With joy and courtesy pursue my way.

—Exchange

SHE GETS 35 CENTS

Richard Mack, who left \$112,000, stipu-
lated in his will that his sister Mildred,
with whom he lived, be left only 35¢ to
"enable her to purchase a bottle of Phy-
sic (medicine) for her poor cough," accord-
ing to a report from London, March 12, 1958.

This is one way to repay a debt of serv-
ice, or to show hatred or disapproval of
habits or needs of those who serve us in
many ways.

LAUNDRY TRUCK DRIVER RETURNS \$81 TO FAMILY

A family in suburban Reynoldsburg, Ohio,
nearly got taken to the cleaners, except for
the honesty of a laundry truck driver.

The driver found \$81 in cash in a coat pocket he picked up for cleaning and within an hour returned it in person to the lady of the house.

Mrs. Lawrence Reis said the money, her husband's weekly pay, was not missed until the driver returned it.

Yes, someone promptly asks, "Did she give the driver a reward?" That has no bearing on the responsibility of the driver to return the "find" to the rightful owner.

WOMEN PLEDGE NEARLY \$8,000,000 For MISSIONS

From St. Louis, Missouri, news agency reported in early June, 1958, that "More than \$7,970,000 was pledged by the Methodist Woman's Society of Christian Service here for its 1959 missionary and other work in the United States and 32 overseas countries.

The pledge, made at the society's Fifth Quadrennial National Assembly, was over \$1,000,000 higher than that pledged by the women four years ago. The new figure does not include the amount given by the women for local church work.

Alabama Christian Advocate.

HOOVER BLAMES PARENTS FOR CRIME

FBI Director J. Edgar Hoover blamed parental neglect for the nation's current wave of "teen-age terrors," according to a UP report from Washington recently.

He added in the FBI's monthly Bulletin that the parents should be held "legally and financially accountable" for the crimes of their children.

"Only fair but stern action against delinquent parents and snarling young thugs can bring a halt to the present plague of youthful lawlessness," he said.

Mr. Hoover added that juvenile crime is "increasing not only in numbers but also in viciousness." He pointed out that almost 46% of persons arrested for major crimes were under 18.

A Child's Prayer

Now I lay me down to sleep
I pray thee, Lord, the souls to keep
Of other children, far away,
Who have no homes in which to stay
Nor know where is their daily bread
Nor where at night to lay their head,
But wander through a broken land
Alone and helpless—take their hand.

—Copied

The Cross and the Crown

The Head that once was crowned with
thorns

Is crowned with glory now;

A royal diadem adorns

The mighty Victor's brow.

The highest place that heaven affords

Is His, is His by right—

The King of kings, and the Lord of
lords,

And heaven's eternal Light.

The joy of all who dwell above,

The joy of all below

To whom He manifests His love,

And grants His Name to know.

To them the Cross, with all its shame.

With all its grace, is given,

Their name an everlasting name,

Their joy the joy of heaven.

They suffer with their Lord below,

They reign with Him above,

Their profit and their joy to know

The mystery of His love.

The Cross He bore is life and health,

Through shame and death to Him,

His people's hope, His people's wealth,

Their everlasting theme.

—Thomas Kelly

A little faith will take your soul to
heaven, but a great faith will bring
heaven to your soul.

The Thankful Heart

For all that God in mercy sends—
For health and children, home and
friends;

For comfort in time of need,
For every kindly word or deed,
For happy thoughts and holy talk,
For guidance in our daily walk—
In everything give thanks!

For beauty in this world of ours,
For verdant grass and lovely flowers
For songs of birds, for hum of bees
For the refreshing summer breeze,
For hill and plain, for stream and wood,
For the great ocean's mighty flood—
In everything give thanks.

For the sweet sleep which comes with
night,

For the returning morning light,
For the bright sun that shines on high
For the stars glittering in the sky—
For these and everything we see,
O Lord, our heart we lift to Thee:
In everything give thanks!

—E. I. Tupper

The biggest reward for a thing well
done is to have done it.

HEAD OF GRATITUDE NAME

ERT T. RAINES

NORE' de BALZAC, who is consid-
ered by many the greatest novelist of
France, once called gratitude an idiotic
"It is put in the dictionary," he con-
fessed, "but it does not exist in the human
mind." This hyperbolic statement should be
carefully examined today. It contains
a truthful yet fundamental truth that has
been vastly ignored by our contemporary
materialistic society.
It would be ridiculously foolish to imply
that habitual ingratitude and selfishness
are modern evils. They have existed from
time immemorial. We tend to think, how-
ever, of our commercialized era as undeni-
ably a progressive one. Yet are the old
imperfections of yore non-existent

It was created for Adam's ultimate
benefit. The compassionate Creator was
even cursorily thanked by Adam for His

ca 33, Long Island, New York

BOOKS

READING THE GOSPEL OF JOHN

P. Berkeley, Judson Press, 289-p

This volume was written and published
by P. Berkeley and the Judson Press, as a
result of requests from pastors, teachers,
and laymen in all walks of life, including
hundreds of theological students, privi-
leged to study the Gospel of John under
the instruction of Dr. Berkeley at Andover
Theological School. Far from mov-
ing on the surface of the Gospel, as many
commentaries are inclined to do, this is a
deep study which penetrates to the real-
ity of eternal life in the Son of God. It is
so much concerned with giving a detail-
ed study and account of the earthly minis-
try of the Son of God as with the signifi-
cance of that ministry for the enriching and
strengthening of the Christian Fellowship.
Foreword, Introduction, and 24 Chap-
ters, Bibliography and Scripture Index are
designed to make the study of this vol-
ume a fruitful venture into understanding
Christ's approach to man, and man's
approach to and understanding of Christ.
This is a "must" book for those who

gracious and ostensible consideration of
mankind's fundamental future need. Instead
Adam narrow-mindedly blamed Eve for his
own obvious shortcomings, and God, too,
for having given him Eve. Without Eve, he
argued, he would have been without sin.
Man's help-meet initially, became his scape-
goat. This original pattern has been persist-
ent. With all our luxurious progress, man
remarkably has not changed morally. Need-
less to remind you that Eve found a scape-
goat. Since she had no children as yet the
serpent received her blame.

We still blame others and there has been
no change in our inability to sense our firm
indebtedness to others. We still would blame
those we should thank. Little or no gratitude
is shown for the blessings we receive from
God and man. A tirade is more often voiced
-- than heartfelt thanks.

If You Depend on Weather

MILDRED ALLEN JEFFERY

If you depend on weather
To keep you sweet and bright;
Fair days to make you happy
And stars to cheer your night,
You need to learn God's secret
And walk by faith, not sight.

want to understand the real meaning of
HIS message.

American Churches and The Negro, By W.D.
Weatherford, Ph.D., Christopher Pub. House,
Boston, U.S.A., 310-p. \$3.50.

Many Expositor readers are familiar with
various volumes by Dr. Weatherford on the
racial question, and will profit by studying
this latest volume carefully, and "Historic-
study from early slave days to the present."

The ten chapters present attitudes of
various denominational groupings toward
the Negro, from the early days of Slavery,
to the present-day. Chapter X is devoted to
"The attitude and program which the hour
demands of the Churches," and concerns
every American citizen, whether we are
aware of this fact, or not.

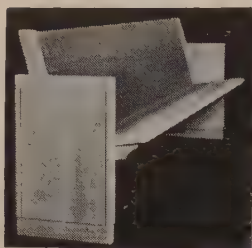
REVIVAL TIMES IN AMERICA

By Fred W. Hoffman, WILDE, 189-p. \$2.50.

The ten chapters of this book are devoted
to "The Need of the Hour" as the first chap-
ter is designated, and each of the other 9-
chapters indicates the need for spiritual-
awakening of our rank and file citizen, in

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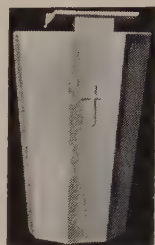
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THE CHURCH FACES THE ISMS

By Arnold B. Rhodes, Editor, Abingdon,
304-p. \$4.50

This volume by the Faculty of the Louisville, Kentucky, Presbyterian Seminary, and edited by Dr. Rhodes, is timely and worthy of careful study and appraisal; Christians, especially Church leaders, will find this a practical and useful help as they seek to appraise and deal fairly with groups and movements which challenge the larger denominations of Protestantism today.

Part 1. Orientation; 2. Isms Predominantly Biblical; 3. Isms Both Biblical and Cultural; 4. Isms Predominantly Cultural, constitute the basic points of discussion, and is followed by a 12-page detailed index.

This study is needed, not only to evaluate the ISMS, both Biblical and Cultural, but to evaluate the short-comings of the so-called "larger denominations" in their dealings with the average human-beings and their urgent needs under present day conditions. Let's look at ourselves!

CHURCH MUSIC For the Glory of God
Gunnar Urang, Christian Service Foundation,
1210 5th Avenue, Moline, Ill. 272-p. \$3.00

This volume is for practical use in developing this area of Church Worship Service. The author, Gunnar Urang, is a graduate of Bob Jones University, music major; M. A. degree in literature, University of Chicago. He is Dean of the College, associate professor of English, and instructor of

music at Trinity Seminary and Bible College, Chicago; member of hymns committee of the National Church Music Fellowship; pastor; director of Trinity College Choir; violinist; contributing editor, music dept.

The following "Seven Parts" of the contents of this worthy volume are:

1. Worship in Music; 2. Congregational Song; 3. Music in Christian Education; 4. The Choir; 5. Special Music; 6. The Place of the Pastor; 7. Studies in Church-Music.

WHAT LUTHER SAYS

EXPOSITOR readers will be interested to learn that within the next 7-months an additional significant work of "Luther literature" is to be made available, under the title, "What Luther Says", compiled by Ewald M. Plass, Head of the Department of Religion and Social Studies at Concordia College, Milwaukee, Wisconsin, who for 20-years has concentrated on the study and research of Luther and his work.

The result of this effort is a 3-volume anthology, according to Concordia Publishing House chosen to make this work available to any and all interested in the historical faith and facts put into words by this man of great faith. The work will be bound magnificently and boxed in a slipcase, bringing together in one place, for the first time anywhere in the English-speaking world, the striking passages from the complete writing of Martin Luther

Alphabetically and topically arranged by reference.

project embodies more than 5,100 citations on 200 different subjects, and Jesus' actual statements, and every citation has been traced to each of the most authoritative editions of Luther. The first signature, including Foreword, Table of Contents of Volume I, and Introductory Section by Ewald M. Plass, Combs, gives a clear idea of the format, the unusual set-up, and approach to the various subjects:

Foreword, Introduction, Absolution, Confession, Angels, Anger, AntiChrist, Anxiety, Apostles, Baptism, Bible, Books, Catechism, Catholic Church, Certainty, Children, Christ, Christianity, Church, Church and State, Church Buildings, Church Services, Church Unity, Circumcision, Comfort, Confession, Sin, Conscience, Contentment, Conversion, Courage, The Creed, Cross-bearing, Death, Delay, Devil, Doctrine, Doubt, Dreams, Drink, Economics, Education, Election, Enemies, Faith, Faithfulness, fasting, Fear, Feeling, Forgiveness, Divine, Forgiveness, Human, Friendship, Germans and Germany, Giving. ("No less than 5,100 quotations on more than 200 subjects, from 'Absolution and Zeal'.")

SECREGATION and THE BIBLE, a Search-analysis of the Scriptural Evidence, by Robert Tilson, Abingdon. 176-pages, which includes 9-pages of notes; 2-pages of Scripture, Old and New Testament; and 4-pages of Persons and Subjects. \$2.50.

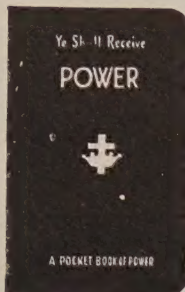
This sound, reasonable study suggests answers to three questions that loom large in discussions today of the relationship of the Bible to the current racial crisis.

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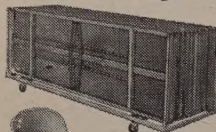
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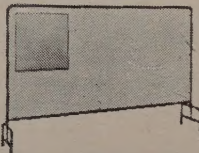


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